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Union, Liberty—Friendship.

THE FIRST
ANNIVERSARY ADDRESS,

BEFORE THE
ORDER OF THE SONS OF LIBERTY,
IN BALTIMORE.

Delivered October 12, 1848.

BY JOHN ADDISON, M. D.

BALTIMORE:
JOHN W. WOODS, PRINTER.
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LAFAYETTE CAMP, SONS OF LIBERTY, }
BALTIMORE, *October 13, 1848.* }

DEAR SIR :

The members of Lafayette Camp having listened with great pleasure to your eloquent and instructive address, delivered last evening, and believing that it contains facts and principles of the utmost value to the Order of Sons of Liberty, would respectfully request a copy for publication, in order that its advantages may be perpetuated to the Camp and the Order in general.

With high respect, your friends,

CHARLES E. HOSMER,
THOMAS M. SMITH,
AMOS H. HOSMER,
Committee of Lafayette Camp.

JOHN ADDISON, M. D.

BALTIMORE, *October 13, 1848.*

GENTLEMEN:

Lafayette Camp has done me great honor in the request contained in your note of this morning.

Considering the address pronounced before the Order of Sons of Liberty, at their late celebration, as the property of the Camp which called for its delivery, I do not feel at liberty to withhold it from publication.

With great respect for yourselves, I am, Gentlemen, your friend and brother,
JOHN ADDISON.

A D D R E S S .

FELLOW CITIZENS:

Required by a resolution of Lafayette Camp to pronounce the first annual oration before the Order of the Sons of Liberty in Baltimore, it was with unaffected diffidence I accepted the appointment. This diffidence arose from the conviction that the time allotted to the undertaking, would be so crowded with other avocations, as to leave little room for the preparation of a discourse, as well as from the consideration that under any circumstances, I should have been but indifferently qualified for the task, and that there were others of the Order whose abilities would have done more justice to the subject. Devoted to the toils of an arduous and responsible profession, I have had little opportunity and less inclination to cultivate a taste for popular literature, or prepare for the delivery of public addresses. Convinced, however, that I am among my friends, and that every allowance will be made for the circumstances under which I address them, I enter upon the performance of the duty assigned me.

Assembled in this hall to celebrate the anniversary of our origin as an Order, it affords me a high gratification to be able to congratulate my associates on the accessions which have been made to our membership during the year that has passed, and the general prosperity which has attended the Order.

In regard to the utility of associations of the character of our own, it is scarcely necessary to enter into any discussion. Organized for the mutual interests of their members, and animated by the spirit of charity, their beneficial tendency can scarcely be questioned. Holding frequent conventions, they afford opportunities for social intercourse for the interchange of sentiment and friendly offices, and for the bestowal of benefices and

charitable services. Bound together by a community of interests, they become a compact, united of many parts, and in this union, the prosperity of the whole is secured. The interest of each, becomes the interest of all, and the welfare of one becomes the object of pursuit with the whole fraternity. That union is strength, is an axiom which is admitted by all, and it is a fact which is well ascertained that associated effort is more efficient in action than individual exertion. Bodies bound together by a salutary principle, become potent for good, and, like an avalanche of the Alps, irresistible in operation.

Man is a social being. This is evinced by his fondness for society; in his love of his species; in his attachment to his family and kindred, his friends and his neighbors; in the partiality he manifests for the religious sect, the political party, the fraternal association. It was the social character of our species, that gave rise to civil governments, and the institutions and laws by which they are regulated. In the early ages of the world, society was of course, in its rudest state. Men were at first, shepherds and tillers of the soil. The only civil authority exercised over them, was that of the patriarch. The head of a family governed his descendants, and the communities of men were in the simplest state of organization. In the progress of enlightenment, the institutions of society became more systematic, and the patriarchal government gave place to one less simple in form, though scarcely less despotic in character. Some petty chief, the fortunate leader of a rude band, availing himself of the influence acquired by his conquests over neighboring tribes, or by the distribution of spoils taken in war, usurped authority over his more ignorant fellows, and became their king, by which a monarchy was established.

In the farther advance of knowledge, men began to cultivate the arts which embellish social life. It was then that their wants became more numerous, and in the advance of society they had to provide themselves with conveniences and elegances before unknown. Marts of business formed nuclei around which villages grew; roads and public highways soon checkered the land, and gilded towns, flashing in the sunlight, glittered

like stars over its widely spread surface. In places where the sea-bird built her nest, and where nought was heard but her wild scream, or the rude surges breaking against the shore, cities arose, remarkable for their splendor and lofty domes. greeted the view of the adventurous mariner, while the light-house, casting over the shadows of night, tints the most beautiful, and hopes the most alluring, dazzled and delighted him in his approaches to the coast.

In the still further advance of knowledge, associations of different kinds were organized and for various purposes. Enlightened by the splendors of that intellectual sun which had dawned on the world, men saw their true interests, and entered into combinations to promote their individual or associated welfare, to subserve the purposes of pleasure, or to adorn and elevate society.

At what period of time secret societies were introduced into the world, is somewhat uncertain. Their history, like the secrets they are supposed to contain, is involved in a cloud through which it is not easy to penetrate. It is through a dim perspective that we view these early records, and we perceive the object they present with too little distinctness to form any definite opinion in regard to them. We can only learn that the accounts of their origin, are very obscure, and extremely conflicting in character. In tracing their history through the defective annals before us, we have arrived at the conclusion, that they existed at some period of time, anterior to the christian era, but that it will be impossible to assign any date to their origin.

To enter into an enumeration of all the associations, whose history is so uncertain, would scarcely be profitable. It would certainly be attended with little benefit to my audience. The only one of these early societies, whose existence has been perpetuated to our own times, is Masonry.

Masons, or Free Masons, are supposed to have derived their origin from some connection they had with the art of masonry or house building. They were probably companies of architects, whose business it was to superintend the erection of palaces, churches or other edifices.

The fraternity of Masonry is entitled to great consideration, both in regard to the number and character of its subjects. The order is found in every civilized country, and embraces in its membership, all ranks of society, from the peasant in his cottage, to the king on his throne. In regard to the antiquity of Masonry very little need be said, as every thing is uncertain. In turning over the pages of their early history, we find nothing definite with regard to the period of their origin. It is proper, however, that I should inform you that Masons lay claim to a standing of thousands of years. Some of them trace their history up to the building of Solomon's temple, while others assert that they consider their existence as coeval with that of the world, and date their origin as far back as the creation. It is scarcely necessary that I should inform this intelligent audience that these pretensions are regarded, by many persons, as extravagant and unreasonable, and that they are not accredited by many men of intelligence, either in this country or Europe.

There appears to be considerable discrepancy of opinion among writers on Masonry, in regard to the time when it was first introduced into England. We learn from a treatise on the subject published about the close of the last century, that it was established in that country, "prior to the invasion of Julius Cæsar; that the Druids had among them several customs, similar to those of the Masons, and that Cæsar and several generals who had acted as governors of Britain, employed them in the construction of public edifices," which were remarkable for their architectural magnificence and beauty. These statements, however, may fairly admit of question, as they have left behind them no records of their lodges or conventions, or the ceremonies they practiced, or the laws by which they were governed. All the records of Masonry, anterior to the age of Alfred the Great, appear to be extremely obscure and little to be relied on. The first introduction of the order into Britain, cannot be dated farther back than the year 872. In the reign of Alfred, the fraternity is said to have been in a flourishing condition, and it continued so down to the time of the civil wars between the rival houses of York and Lancaster. By these wars, its prosperity experi-

enced some interruption. On the accession of Henry VIII to the throne of Great Britain, the order seems to have been in a thriving condition. We learn that Cardinal Wolsey who was distinguished for the munificence of his patronage of every thing which was liberal or useful, became Grand Master of the fraternity, and that he employed them in the construction of various public edifices, which were regarded as ornaments of the kingdom. Under Elizabeth, too, the maiden queen of England, they appear to have flourished. History informs us "that lodges were held in different parts of England, and that the General Grand Lodge, assembled in the city of York, where the fraternity was numerous and respectable." From this time, the history of Masonry may be traced through the reign of each successive monarch, down to the age in which we live.

In regard to Masonry in other portions of the globe, I may state that its history on the continent of Europe is coexistent with that of Great Britain. It is said that it was brought to America by its first settlers and that its existence among us is coincident with our history.

Of the objects and design of Masonry, too little is known to enable us to form a satisfactory opinion. That in its original institution nothing more was contemplated than some pursuit connected with architecture, or house building, seems to be not at all improbable. At the present day, however, Masonry appears to have higher aims, and to be more elevated in character. It is now distinguished for its purposes of mutual assistance, good fellowship and charity among the order, and for the exercise of munificence and liberality in the community at large.

Odd Fellowship is the next of the secret orders whose history we are called on to notice. The origin of this order is, comparatively, of recent date. It was introduced into Great Britain some time between the years 1790 and 1800. It was established by the institution of social clubs which were, probably, self-appointed, and which had for their objects nothing higher than the convivial and social enjoyments at the public houses in which their meetings were held. The regular organization of the order took place in England in the year 1800. Thomas

Wilkey, the father of American Odd Fellowship, was initiated in 1806. By him Odd Fellowship was introduced into the United States, where, as in England, it was established by the formation of social clubs, without any regular credentials, but afterward by the organization of regular lodges, deriving their charters from England. The first regular establishment in the United States was Washington Lodge, No. 1, of Baltimore, which was instituted in the year 1819. For the first few years of its existence in this country, Odd Fellowship was far from being in a prosperous state, but afterwards it had a rapid increase in the number of its members and lodges, and it is now in the enjoyment of a high state of prosperity.

The objects of the order of Odd Fellows may be gathered from their history—their principles are proclaimed in their motto—"FRIENDSHIP, LOVE AND TRUTH"—which is embodied in their constitution, and which shines in letters of gold on their beautiful banner.

This motto is a chain, composed of three links, binding the association together as with a three-fold cord, not easily to be broken.

Friendship is the result of intercourse. It has its origin in love, and springs out of a mutual regard of the parties for each other, and inclines them to the performance of kindly offices for their mutual benefit. It is an important link in the chain which binds this association together. Without friendship the social compact could not exist. With it, that compact becomes the sweetener of life, its solace amid the thousand trials to which it is subjected.

Love, the middle link, is essential to the existence of the chain. It effects the firm adherence of the elements of the society, binding them all together in close communion. It induces in each bosom a desire for the prosperity of others. Each member of the association desires his own happiness, and believing that what will make him happy will make others so, he mingles with his own the happiness of others, and in the advancement of the one the other is secured.

Love is a warmer feeling than that of friendship. They are,

however, degrees of the same passion ; sisters of the same social family ; shades of the same beautiful picture which blend like the colors of the rainbow. Love is the bond of friendship, and while it is linked at the one end to that priceless treasure, it unites in firm communion with Truth.

Truth is an essential link in this beautiful chain. It is necessary to the compact. It connects their parts together, and strengthens their union. In comparison with its opposite, falsehood, may be seen its power. Like love, it binds the mass together, while falsehood would sever it. It exalts, while falsehood abases. It ennobles, while falsehood deteriorates. It is lasting, eternal—while falsehood is perishing, destructive to all things, destructive to itself. In truth, the association flourishes, disseminates its benefits—distributes its blessings. In falsehood it must wither, and its faded laurels, scattered upon the ground, must show how ruinous the compact must be under the influence of so potent a destroyer. But in truth, the chain is perfected. Love grasps it with her one hand, while with the other she holds her twin-sister friendship, forming, of the three, a chain firm and indissoluble, to do honor to the association in sustaining it, and in making its blessings available to all.

Friendship, Love and Truth are the animating spirits of Odd Fellowship. They form the golden chain which unites their individual membership into a beautiful organization for purposes honorable and elevating to humanity.

The Sons of Temperance is the title of another Order which has risen among us. The origin of this Order is of still later date than that of the one to whose history I have last alluded. This is the first of those societies which engrafted the principle of total abstinence from the use of intoxicating drinks, on those of secrecy and mutual benefit.

In order to understand fully the nature and design of this association, it will be necessary to take a glance at temperance operations in general.

Intemperance, which elicits such general interest at the present time, has been deplored as an evil in every age since alcohol was first obtained as the product of distillation. Among

the Arabians, by whom it was first manufactured, the vice of intemperance was of but short duration. At that time an enlightened people, they made an experiment of the article as a drink, and although its effects at first excited admiration ; they soon discovered that the pleasureable sensation was unsound, that its operation was deceitful, that it prostrated the intellectual faculties, wore out the physical system, and laid the foundation of disease. Under their acute penetration, the vice was soon divested of its attractions. The wreath of flowers, whose appearance was so beautiful, they discovered to be the decorated coils of the serpent, whose sting was death, and they were no longer allured by its fascination. The mischief, however, was done. The knowledge of the article had been communicated to the less enlightened inhabitants of Europe, by whom it was ever after manufactured and used as a beverage.

But, although intemperance has been complained of as an evil ever since ardent spirits were introduced into the world, it was but a few years ago that the subject elicited public attention in a degree proportioned to its importance. It has been comparatively but a short time since mankind were led to estimate the consequences arising from the practice of drinking. The experiments instituted on this subject, however, have at length developed the real magnitude of the evil. The use of alcohol was acknowledged to act injuriously on the health, the fortunes, and moral character of man, as well as on all the relations between man and man, and between man and his Creator. It was ascertained to be the parent of pauperism and misery in every shape, and the prolific source of most of the crimes which have multiplied so fearfully in the world.

So great indeed had been the extent of intemperance, and so pernicious its influence on the character and fortunes of men, that the benevolent had become greatly alarmed at the degradation and ruin which it threatened to inflict on our species, and actuated by philanthropic feelings, they formed themselves into societies for arresting the progress of so formidable an evil. A lively interest was every where excited in favor of these associations, and the exertions to extend their usefulness were

crowned with a success which rarely attended any similar undertaking. The temperance cause seemed to take deep root in the affections of the people, and under the fostering influence of the temperate part of the community began to flourish and grow till its usefulness became very extensive, and it bid fair to furnish a corrective for the evil it was intended to remedy.

But this moral reformation, whose bright tints I have attempted to portray, had, like every thing human, a dark shade in the picture. In all operations, whether moral, mental, or physical, intense action is succeeded by repose, over exertion by debility. The storm is always followed by a calm. It was discovered that the effervescence of feeling evolved in this contest of principle had begun to subside, enthusiasm was growing cold, and zeal in the cause was visibly on the decline.

It was in this state of things that a few philanthropic individuals actuated by a desire to arrest the decline of public interest in the cause of temperance, and to give a new impetus to its progress, as well as to secure the advantages they had gained, conceived the design of forming an association which would unite the principle of total abstinence from the use of alcoholic beverage with that of mutual assistance, which they found embodied in the constitution of the Odd Fellows.

For this purpose a meeting took place in the city of New York on the 13th of September, 1842. This assembly, consisting of only sixteen persons, adopted a constitution, and organized an association, around which the present order has grown with a rapidity unparalleled in the history of any similar institution. The order is every where in a prosperous condition. Its standard is erected in every state of the union, and its broad banner, on which is inscribed the motto of—"LOVE, PURITY AND FIDELITY," and which was given to the breeze only six years ago, now floats over every region of the country from Maine to the Gulf of Mexico, and from the shores of the Atlantic to the frontiers of the west.

We come in the next place to the consideration of our own Order, that of the Sons of Liberty.

The title of our order is a name that was once appropriated

to an important political society, which was formed during the period of our revolutionary struggle with Great Britain. It had for its object the emancipation of our country from the thralldom of foreign oppression. The result of that effort of those noble spirits is written with a pen of steel on a rock of adamant. The sons of American Liberty were triumphant in their purpose. The lion of England was driven before their invincible eagle. The yoke of the oppressor was broken. The people of America became a nation of freemen. The Sons of Liberty are now the millions of this free land, and there is no fear that they shall ever bow to the oppression of any foreign domination. The present association was organized for a more extended purpose. It contemplates the release of mankind from the trammels of every kind of evil, but particularly from those of the vices of the age which are known to operate against the health and prosperity of the multitudes of our race.

Our society originated under the following circumstances. A few prominent members of the Sons of Temperance, convinced that their order, although it had flourished for a time, would not be able, for want of funds, to perpetuate its existence, unless sustained by other means than the fees of initiation and the weekly dues of the members, their only support, conceived the design of instituting a new order, which, while it should embrace the principles of temperance and mutual assistance, would have the additional advantage of an income from degrees, which would supply every deficiency.

To execute this purpose, a meeting took place in this city on the 8th of January, 1847, which meeting adjourned to the 15th of the same month, when they adopted a constitution and organized an association to which they gave the name of Camp Washington, No. 1. To this Camp the following officers were elected:

EDWARD HEFNER, *Worthy Chief.*
 EDWARD CLAYTON, *Sergeant-at-Arms.*
 S. R. VINTON, *Assistant Chief.*
 SAMUEL BENNER, *Financial Scribe.*
 JOHN C. MEREDITH, *Recording Scribe.*
 A. SAULSBURY, *Treasurer.*

Camp Washington, at its original institution, contained only 25 brothers. It has increased with great rapidity, and, at present, numbers 120 members.

The organization of the Grand Camp took place in the ensuing March, when the following officers were elected :

EDWARD CLAYTON, *Most Worthy Grand Chief.*

EDWARD HEFNER, *Rt. Worthy Grand Chief.*

WM. H. HARMAN, *Rt. Worthy Grand Scribe.*

STEPHEN H. MANLY, *Rt. W. Grand Serg't-at-Arms.*

SAMUEL BENNER, *Rt. W. G. Treasurer.*

Marion Camp, No. 2, of the City of Baltimore, was formed the ensuing April. It was organized by the appointment of the following officers:

J. SWAN, *Worthy Chief.*

A. LENNOX, *Rec. Scribe.*

JAMES SEATON, *Financial Scribe.*

N. M. BOWEN, *Asst. Chief.*

JOSEPH TATHAM, *Serg't-at-Arms.*

This Camp, which was organized by 20 brothers, has prospered. It now numbers 66 members.

Next, in order, comes our own body, Lafayette Camp, No. 3, of Baltimore.

The charter to this Camp, which was obtained on the 6th of October, 1847, was granted to the following gentlemen: Thos. M. Smith, John T. Lane, Jas. W. Shaw, Joseph Johnson, Charles E. Hosmer, E. Wolf, John Magraw, A. H. Hosmer, N. Gill, O. F. Matthews, Jos. A. King, Horace B. Hosmer, Wesley Disney, Wm. Shaw, John Martin, George Young, John Addison.

This Camp was organized by the election of the following officers:

THOS. M. SMITH, *Worthy Chief.*

JNO. T. LANE, *Asst. Chief.*

CHAS. E. HOSMER, *Serg't-at-Arms.*

ROBT. CROXALL, *Rec. Scribe.*

A. H. HOSMER, *Financial Scribe.*

JNO. MAGRAW, *Treasurer.*

Camp Lafayette, it will be perceived, bears the name of the illustrious Frenchman, whose history is closely identified with that of our venerated Washington, and whose labors were united with his in the great work of our emancipation from the grasp of British oppression. This Camp, at the time of its formation, numbered 17 brothers. It has prospered in a manner highly gratifying to the fraternity. It now numbers 60 members, and forms a band of devoted brethren, ever ready, in connection with the brothers of the other Camps, to labor with untiring diligence in the accomplishment of the great work we have in hand.

In connection with Lafayette Camp, it becomes my melancholy duty to notice the decease of a brother of our order. John Magraw, one of the charter members of this Camp, and who had received its highest honors, it is known to you, is no more. He departed this life on the 2nd of May, in the 54th year of his age. With the incidents of this brother's life I am unacquainted. I take much pleasure, however, in bearing testimony to his honorable deportment in his intercourse with the brethren of the Camp and with the community at large. He sustained all the relations of life in a manner calculated to reflect the highest honor on his character as a brother of the order, a philanthropist and a christian. He was an affectionate husband, a kind father, and a useful citizen. He was an exemplary member of the church, and as a Son of Liberty he was untiring in his endeavors to relieve the sick and distressed of the Order, as well as of society in general. His characteristics as an honorable man and a gentleman, shone with a resplendency that attracted universal admiration, and as a christian his conduct will be exhibited a model of propriety to the church of which he was a member. He will be mourned and lamented by his bereaved widow, and orphan children, as well as by the poor who were relieved by his charity, and while his memory will be enshrined in the hearts of the brethren of the Order, the tears of the philanthropist will water the green sod that enwraps him, and heighten the beauty of the wild flower that blooms on his grave.

Another Camp was formed in this city on the 5th of October, 1848. It is called Camp Baltimore, No. 4. It numbers 23 members and has commenced operations under the most auspicious circumstances. The following are the officers:

JAMES GARLAND, *Worthy Chief.*

WM. CRAWFORD, *Asst. Chief.*

WM. BRODBECK, *Serg't-at-Arms.*

WM. C. WATKINS, *Rec. Scribe.*

THOS. W. TURNER, *Fin'l. Scribe.*

JAMES WILSON, *Treasurer.*

In addition to the above named Camps which have been organized in Baltimore, we have the pleasure to inform the friends of our Order that a Camp has been formed in Delaware City, which is represented as being in a flourishing condition. It bids fair to effect the successful introduction of our Order into a sister state.

The information here communicated, contains all the facts I am in possession of in relation to the history of the Sons of Liberty. The Order is as yet in its infancy. It has not been two years in existence. Of course, the matter of its history is limited in comparison to those of other societies. But, although it be the last in the order of history, it is, by no means, the least in character and purpose, and it is hoped that it will not be the least in its operation for good in the community. It has a high and extended purpose. It aims to extend morality, and exalt human character. Its purpose is the prostration of vice of every character and in every form in which it can be presented. Its crusade against immorality of every description has been commenced, and there is a fair prospect for its success in lessening the circle of vicious inclination, and widening that of virtuous influence.

It will be perceived by the statistics I have presented, that the Order of the Sons of Liberty has increased its membership and influence to an extent which is quite encouraging; yet it has not been established but in two states, Maryland and Delaware. It is confidently hoped, however, that its influence and sphere of operation will not be thus circumscribed for any

length of time. A society combining so many excellent qualities, and aiming at a reformation so thorough and complete, must be appreciated, and its influence widely extended. Our members have only to be true to themselves, and their order—they have only to live up to the rules and regulations by which they profess to be governed, in order to exhibit the character of the institution, and secure the respect and admiration of the community.

The motto of the Sons of Liberty, which we come next to consider, is different from that of the Odd Fellows. It contemplates a more extended operation. It is—"UNION, LIBERTY AND FRIENDSHIP."

This motto combines patriotism with social life. It comprehends the prosperity of the state, as well as that of the society—of the country as well as that of the social compact. It would infuse into the society and into the mass of the country's population the spirit of liberty, in connection with union and friendship. In Union there is strength. United agencies well interwoven, form a compact not easily severed, and from which may be distributed benefits and blessings without limit. The strength of the compact is made up of the strength of each individual, and if the compact be extended it combines a mass of power of immense magnitude; if it be exercised for the suppression of vice and the promotion of virtue, its value to society and to the country is beyond calculation. In the special or local association, there is a combination of strength, and if that strength be properly wielded, the society is enabled to accomplish the purposes of its organization. United for any special object, its success is insured in its ability to accomplish it. Each member contributes his proportion of the strength of the whole, and is himself sustained not merely by his own strength, but by that of the entire association. The association is in its degree a figure of that greater association, composed of federal states and forming our national government. The federal government of the United States is composed of several minor governments, each in itself a combination of strength. These minor governments confederated together, form the most pow-

erful government of the present age. In this government the interest of one state is the interest of all the states, and of the general government which they compose. In this union there is a combination of strength, which might resist successfully any of the powers of the earth, or perhaps all of the others combined.

A local or special society, with union as one of the sentiments of its motto, and one of its prominent features of its organization, might be rendered of essential service to the government. The idea of union which it would aid in impressing upon the minds of the members in association with the federal compact, which composes our national government, would incline them to consider that association. From this consideration must arise a better understanding of the nature of the government, and a greater love for its principles. In this way, the blending of patriotism with the social purpose, could hardly fail to inflame men with the patriotic spirit; it could scarcely fail to imbue their thoughts with a sentiment which has ever been dear to the American patriot, the preservation of the union of the federal states. Let this be the ultimate aim of the Sons of Liberty, and their organization will subserve a far greater end than they could expect to accomplish in any sectional effort. In connection with their design of discouraging vice of every kind and encouraging the practice of every virtue, the inculcation of the spirit of union, in association with liberty and friendship, may familiarize the American character to the American mind, and inspire a deeper devotion to its American principles and its American institutions.

In immediate connection with this important principle is, that of Liberty, the middle link of the chain, uniting Union and Friendship, as love unites friendship and truth in the motto of the Odd Fellows. As love is the proper bond for the binding of friendship and truth, so may Liberty be used as a proper link for the connection of Union and Friendship. The motto is appropriate to the American character. Liberty is a principle which, like love, pervades the bosom of every American citizen. His liberty is as dear to him as his life, and he would risk his life in its

defence. Liberty is well selected as the middle link of the patriotic chain of the Sons of Liberty. It holds as it were by the one hand the Union, of which the American is justly proud, and by the other, the Friendship which is to him an inestimable treasure. It binds in patriotic sentiment the love of country with the social relations, and shows the American in his true character as a patriot and a social being. Famous in both particulars should be the Sons of Liberty. They should be men of valor, upon whom the country might depend with certainty in the moment of danger. They should be men of domestic character that could enjoy the pleasures of the home circle, and give happiness to the peaceful fire-side. In such hands the motto of the association would be no unmeaning form of words, but as it should be, an actively operating sentiment. In the lives of our members as well as on our banners should the characters be emblazoned—Union, Liberty, Friendship.

To the successful operation of the sentiment of this motto several things are necessary. I shall speak on the present occasion of only three, viz. Honor, Industry and Temperance.

Honor is a property of high importance. It is a cement to the social compact. It inspires confidence, and enables men to lean upon each other with the certainty of being sustained. When men are associated together, as in governments and societies, it is indispensable to the peace and prosperity of the parties. Purity and virtue are the constituents of honor, and where men are pure and virtuous, their happiness and prosperity are promoted. The value of honor, in its combination of these qualities, may be estimated by the absence of it. Without regard to honor, men are unprincipled and mean. They take advantage of every circumstance that could advance their own interests, while in the securing of those interests they would cause others to suffer in their persons and property. Men are generally selfish, and when they are not moved by honorable motives, other men—the society in which they mingle—the association—the government—will experience the evil of their operation; all suffer in their proportion under the oppressive power they exercise.

Nor is that honor which impels men to the hasty redress of supposed injuries. It is the selfish principle in its control over man's better powers. True honor considers the wrong done to the community—the compact more than the individual. The really honorable man loses himself and his own private interests in those of the community, and when oppressed or insulted he considers himself as a member of the community, and as bound to act in reference to his position in the compact and not altogether in reference to himself. That man that seeks redress for private injuries, does wrong to the compact of which he is a member, by doing dishonor to its institutions and not respecting its laws. According to the constitution of a compact, no man has the right to avenge himself—the law of the compact is his avenger, and he violates that law and does it wrong, when he assumes to himself what it has denied him.

The man of honor, is the man who submits to the laws of the compact in every particular. He bows to its regulations, and sinks his own interests in those of the mass. If all men were honorable, the mass would be so, and in the operation of each, the honorable principle would be seen. In such a condition of society, human character would be elevated and human happiness promoted.

To the well being of the social compact, industry is an essential property. It produces means, creates resources, animates the man with a spirit of activity and enterprise. An industrious community must of necessity thrive, while one whose characteristic is indolence must become enfeebled by the waste of its energies for want of active employment. Man was formed for energetic life. He was formed for labor. Of this his form, his capabilities, his habits, his disposition, every portion of his conformation and character, afford abundant proofs. As an individual he must labor for his daily bread; he must toil for fortune, for pleasure, for fame, for every thing. He that toils is triumphant. He that refuses to do it is unfortunate, is unhappy. Associated together for mutual improvement and benefit, labor is necessary on the part of each and of

all, in order to insure the success of the association. In proportion as the members are working men, and perform the duties assigned them, so must the fraternity flourish and extend its usefulness. And in proportion as they are careless and indolent, and leave their duties unattended to, so must it languish and decline.

No unimportant feature in the compact is that of Temperance. It is an essential property in every respectable association. Of such great interest is this feature, in connection with our association, that I feel it to be my duty to treat of it somewhat at large. In doing so, I must speak in the main on its opposite, Intemperance.

Intemperance is a vice which has a most pernicious bearing on the interests of the people, whether we consider its operation on their health, their fortunes, or their moral condition. That the subject is one of more than ordinary importance, is evinced no less by the efforts made for its suppression, than by the widely spread ruin it has effected in our own country, and throughout the civilized world. Indeed, when we take a retrospect of the past history of the vice, and reflect that more than nine hundred years have elapsed since alcohol was first obtained by distillation, and some two or three hundred since its first general introduction into Europe as a beverage; when we consider its tendency to debase the character, deprave the morals, and ruin the fortunes of men; when we reflect that it is a prolific source of vice, misery and disease; that it "fences off grave-yards;" peoples our prisons, poor-houses and hospitals; furnishes inmates to our lunatic asylums, and victims to the gallows; in short, when we consider that it is a very incubus on individual and national prosperity, we are astonished that mankind should have slumbered so long, and that only a few years should have elapsed since the subject elicited public attention in any considerable degree. The attention of the people, however, has, at length, been aroused, an interest is excited, and the night of ignorance, which has been gathering for centuries, is about to be dispelled by the light which is blazing around us, in exposing to view the evils of intemper-

ance, and in showing the remedy. Correct opinions begin to prevail, and the conviction has flashed on the public mind, that a mighty effort is necessary to regenerate the condition of society. Associations have been formed, and papers published, and experiments instituted, all tending to enlighten the people and develop the magnitude of the vice. The work is every where in a prosperous condition. Persons of both sexes, and all classes of society, are uniting in its favor, while learning and talents are enlisting in its service, with a zeal which promises the most cheering results to the cause of humanity, and particularly to the interests of the rising generation. In conformity with the spirit of the times, we are pledged to its support, and we have united into associations, with a determination to aid every effort and promote every undertaking designed to advance the interests of the temperance reformation. It is in accordance with this intention that I purpose to make a few remarks on the evils of ardent spirit as a beverage.

I presume there are few in the present enlightened state of society, who will contend that alcoholic beverages are attended with any benefit to the people. Public opinion seems to have settled the question that they are not only useless, but injurious in their operation. In the early ages of the world, when human life was protracted to near a thousand years, the article of alcohol was unknown, and the experience of two hundred thousand persons who have laid aside its use, will attest that they not only suffered no inconvenience, but were benefited by the change. Indeed, in whatever light we view the practice of drinking, it has been productive of the worst of consequences. It has exercised over us the functions of a tyrant, and ruled us with an iron rod. Its baleful breath has polluted our moral atmosphere, and spread pestilence and death over the land.

What is the operation of alcoholic beverages on the health of the people? Can they have any possible tendency in promoting the healthy functions of the body, and warding off disease? Let the medical faculty answer the question. There is no opinion on which physicians more universally concur than this: that the common and legitimate effect of artificial stimu-

lous is to produce indirect debility, or unequal excitement, a state which constitutes the very essence of disease; and it is in accordance with their experience that habitual drinkers, are more subject to disease than the temperate, that their cases are more difficult to manage, and much more apt to prove fatal.

Without noticing all the maladies to which we are subject, I would remark that the predisposition to disease and death, is greatly increased by the stimulous of ardent spirits. What was its effect in that epidemic which a few years ago committed such ravages throughout almost every nation of the world? It every where lent force and wings to the malady, and bore it onward in the work of destruction. So great was the fatality of that disease among the intemperate, that it was emphatically said, to drink was to die. A physician of eminence in writing to his friend, tells him if he has been intemperate and is seized with the cholera, to make his will, as death in his case is a matter of almost absolute certainty.

Pauperism, the natural result of drinking ardent spirits, opens a wide field of human wretchedness. Intemperance produces poverty in various ways. It incapacitates the man for business, and makes him indolent, wasteful and extravagant. Setting aside the actual cost of the intoxicating fluid, which in the case of an old drunkard, would amount to a large sum, the time which is spent, the disease which is produced, the property wasted, and the accidents occasioned would be sufficient to impoverish any man in the regular habit of drinking. How many within our knowledge have been beggared by it. Look into the family of the intemperate man, and you will there witness a scene of poverty and distress which will appal the most callous. His wife pale, dejected and broken hearted, his children ragged, squalid and destitute of the common necessities of life; and while their father is carousing at the tavern, or rolling in the mud, their mother is obliged to toil all day, and perhaps all night, for the scanty pittance with which to appease their heart rending cries for bread. This is no picture of the imagination—it is a sober reality. Thousands of such families exist in our country. It must be apparent to any one who

looks abroad into society, that intemperance produces a large amount of the poverty he perceives around him. It has been estimated from facts, that three-fourths of the paupers supported by charity are produced by intemperance.

Intemperance produces misery. The excitement of alcohol is productive of great vicissitudes of feeling, and is, therefore, subversive of that equanimity of disposition which has been regarded as the most happy temperament; and by rendering the man irritable, it uncages a legion of furious passions which not only mar his own happiness, but which interrupt the tranquillity and frequently destroy the peace of all around him. He is pleased with nothing, he finds fault with every thing, and vents his ill nature for imaginary offences; and by a repetition of the stimulous, he becomes brutal, and frequently so lost to shame, that he exercises his tyranny without any regard to persons. Neither hoary age nor female beauty possesses the least influence in mitigating the fierceness of his wrath, nor is the helplessness nor innocence of infancy any protection against his cruelty. On the contrary, his harmless wife and unoffending children are frequently the first objects of his fury. After a debauch, the reflections of the drunkard are of the most desponding character. The hope which brightens the prospects of the temperate and gilds their darkest hours never breaks through the gloom of a drunkard's mind. A thousand dark and frightful images crowd the vista before him, and he frequently flies to death as the only resource from a life which is rendered too painful for endurance. This is the state in which thousands commit suicide.

An indulgence in the use of stimulating drink is fatal to the interests of morality and religion. It incapacitates the man for reflection, lays conscience asleep, and opens a door for the invasion of every hateful and brutalizing passion. Under its influence his judgment is perverted, his moral feelings blunted, he forgets his obligations as a member of society, and loses sight of all the relations which bind him to his family and friends, to his country, and his God. His mind becoming unsteady, he is rendered unfit for business, he is an improvident

head of a family, an unkind husband and father, an undutiful son, a bad neighbor, a useless citizen and a pest to society at large. To speak of him in relation to religion is a profanation of the term, and an insult to his Maker—he is altogether incapable of its exercise—he is prepared for unhappiness here, and for misery of an endless duration beyond the grave. A man under the influence of ardent spirits is bereft of his reason, he is incapable of reflection and prepared for the perpetration of crimes, which in his cooler moments he could only contemplate with horror. Cases are on record where persons, during a paroxysm of intoxication, have committed murder and other high crimes, of which, on the return of soberness, they had not the slightest recollection. The records of our penitentiaries will show that their inmates were almost exclusively from the ranks of the intemperate.

What is the operation of intemperance on the rising generation? In whatever light we view the practice of drinking, it is destructive to all the best interests of youth. It has an injurious operation on his physical conformation. It prevents the healthful expansion of the system and diminishes its graceful and beautiful symmetry; it plants a vacant expression on the countenance, pollutes the breath, clouds the transparency of the skin, blanches the rose on the cheek of beauty, and dims the lustre of the brightest eyes. It has a pernicious effect not only on his physical conformation, but likewise on the development of his moral and intellectual faculties. It impairs the vigor of his mind, blunts the moral sensibility, withers the opening blossoms of genius, and blights all that is lovely in the character of youth. It creates a feverish excitability of system, which renders him unfit for the proper exercise of his mental or corporeal functions, and whatever may be his condition in life, whether high or low, rich or poor, whether designed for a private or public station, it embarrasses his fortune and dims the lustre of his character by casting a cloud over the morning of life. These are its common and usual effects. In early life the mind is pliant and susceptible of either good or evil impressions. It is the season for instruction—the time when the

germs of virtue should be excited into growth by the genial influence of moral and religious tuition—when the buds of genius should be made to expand into beauty and ripen into fruit, and when the whole capacity should be filled by varied and useful information. But although this period is so propitious to the formation of an honorable and useful character, yet if the faculties should be suffered to run to waste or be blighted by the influence of intemperance, we shall find, that instead of reaping the rich harvest of honor and happiness which belongs to well directed exertions, we shall be regarded with contempt, by a virtuous community, and sink into the grave in poverty, misery and disgrace.

On the liberties of the country, intemperance has a most deleterious operation. The stability of our republican institutions is based on the virtue and intelligence of the people. Ignorance and vice are every where the offspring of intemperance. Under the influence of this vice, men become selfish and regardless of duty, and the right of suffrage in their hands is a weapon which will be wielded against their country. Such men as these are the tools of any artful demagogue, who will use them. They are the men who if they can indulge in the glass, care not what becomes of the country.

The laboring classes, who constitute the majority of the people, are every where the bone and sinew of the nation. If they are temperate, they will be a bulwark to our liberty, but if enslaved by the influence of alcohol, they will pervert the right of suffrage to the ruin of the country.

There is one bearing of intemperance which I feel especially constrained to notice, and that is by preventing the right of suffrage, intemperate men will render insecure the right of property. We are a nation of republicans. A majority of suffrages will in all cases rule. The representative is bound, in the general, to obey the wishes of his constituents. Now let intemperance prevail and what becomes of the right of property? Intemperate men will always be debtors, and they will out number the temperate, whose industry, providence, and good management, have kept them out of debt, and they will exercise the

right of suffrage with a continual reference to the enactment of laws which will do away the security of property and subserve the interests of the debtor. But the time has already arrived, when the right of suffrage is perverted, and when our legislators often enact laws for the benefit of the debtor only. This is an evil which calls loudly for a remedy. It is a violation of the chaste form of liberty, and a stab at those inestimable rights which we hold dear as Americans, and for which our patriot ancestors perilled "their lives, their fortunes, and their sacred honors." But this is not all we have to fear. These men, when they have despoiled you of your property, when they have subverted all law, and introduced anarchy and ruin among you, will join the standard of any unprincipled chieftain who will use them as fit instruments to subserve his unhallowed ambition in the subversion of that liberty, for which your forefathers bled. Such men as these are the tools by which the future Cæsars and Cromwells will prostrate the liberties of our country. We boast of our freedom, but unless we take care of it, it will be lost forever. Unless we crush the serpent of intemperance which is lurking among the flowers of liberty, its poisonous breath will blight all that is valuable in our institutions.

The operation of intemperance in the production of mental and bodily disease, has a pernicious influence on the prowess of a nation. It is said that in the early age of almost every nation, the people are healthy and robust, and capable of every kind of exertion and hardship. But how different do you find their condition when luxury and excess have produced their debilitating effects. The majestic form and ample developments of the hardy pioneer, soon shrink into the diminutive figure of the shopkeeper's apprentice. And what kind of an army could be formed from that pigmy race, descended from the voluptuary and the drunkard? Were these the kinds of men with whom Alexander, Cæsar and Napoleon conquered the world? No, they were men of far different stamina and constitution. In what consisted the superiority of the Macedonians over the Persians, at the battle of the Granicus? It was the superiority of temperance and discipline over luxu-

rious indulgence, a superiority which enabled thirty thousand of the former to conquer and almost annihilate six hundred thousand of the latter; and it was the same kind of superiority which enabled Miltiades, with ten thousand Greeks, to effect the defeat and utter destruction of three hundred thousand Persians. The superiority of Cromwell's troops over those of Charles the First, was said to be owing to the temperance of the one army, and the voluptuousness of the other; and it is a well known fact that Hannibal was always invincible, till his troops were enervated by the luxuries of Capua. Of William the Conqueror, and Harold, it was said that the army of the former spent the night previous to the battle near Pevensey in prayer, and that of the latter in carousing and debauchery. I would ask was not the praying of William's army an evidence of its temperance, and was it not gloriously triumphant? But where need we look for the disastrous effects of intemperance on individual and national prosperity, in a greater degree, than we find them in Alexander the Great? In early life he was brave, liberal and humane, and possessed, in a remarkable degree, the command over his passions. But what was his disposition when corrupted by the luxuries of Persia? We find him indulging in every kind of excess, wasting the national treasure amassed in the war; setting himself up as a god to be worshipped; murdering his ablest generals, and among the number, one who had saved the life of his sovereign at the imminent peril of his own, and, finally, we perceive him dying from the effects of intemperance, refusing to name his successor, and settle the affairs of the kingdom, and glorying in the idea of the confusion he would leave behind him, and the sanguinary wars which would necessarily follow.

And intemperance not only produces effeminacy in our own generation, but transmits it to our posterity. To be convinced of this, we need only compare the ancient Greeks, who dazzled the world by the splendor of their achievements, with that servile race who are trodden under the foot of Ottoman oppression; or the degenerate sons of modern Italy, with their brave and warlike ancestors who carried their conquering arms over every

nation of the world. By consulting the page of history you will find that Greece, the glory of the world, was reduced from the high elevation she had reached under Leonidas, her Miltiades, and her Pericles; and that Rome, the mistress of nations, was brought down from the proud eminence she had attained under her Brutus the Elder, her Cincinnatus, and her Scipio.

The effects of intemperance have now been laid before you. From what has been said as well as from your own experience, it will appear that it is destructive to all the best interests of society, that it strikes at the root of public virtue, is subversive of all the objects of patriotism, philanthropy and religion, and opens a prolific source of vice, of misery, of disease and of death. Need anything more be said to convince an enlightened community of the folly and madness of using ardent spirits as a beverage? Yes, while you indulge in the practice, neither you nor your families are safe. Through the influence of your example, your son, the pride and hope of your house, may, in a few years, be a hopeless and abandoned drunkard, and your daughter, who now exhibits all the brilliant attractions of girlhood in its budding beauty, and promises to be the ornament of your family, may, ere she reach the maturity of her loveliness, become the wife of a drunkard and fall a victim to poverty, wretchedness and want. May heaven avert the calamity, but it is a possible case. Thousands as amiable as they, and descended from parents as worthy and respectable as yourselves, have fallen into similar misfortunes. I knew a young man of uncommon promise, one who was once his father's pride—his mother's joy, one whose budding genius gave promise of future usefulness and honor, and whose eyes glittering with the lustre of intelligence, dazzled and delighted all upon whom they shone; he is now confined in a penitentiary as a criminal, and that arising out of depraved morals, the consequence of intemperance. There is but one way in which drunkards are formed, and that is by drinking—avoid it, and you and your families are safe.

BRETHREN OF THE ORDER:—An immense responsibility devolves upon you. You are bound by every consideration of duty to your fraternity, to your country, and your God, to avail yourselves of the means which a wise and beneficent Creator has placed in your power, for alleviating the distresses and advancing the happiness of your species. I call on you, therefore, as you value your free institutions, and would advance the prosperity of your order, and promote the honor and interests of humanity, to unite in this effort of mercy and aid every enterprise designed for the suppression of intemperance. The enterprise itself is laudable, and next to that for the propagation of the gospel, is of paramount importance. It is a cause which is every where in a prosperous condition. All classes of citizens are uniting in its favor, and it wants but a steady co-operation on the part of the temperate, to insure its full and speedy triumph. Then come forward in its behalf, and lend the influence of your example to bring into disrepute a practice fraught with the ruin of thousands. Use every exertion to enlighten the public mind, and this tide of opinion which is now at its flood, will continue to roll onward like the billows of the ocean, till temperance principles shall every where prevail, and drunkenness and pauperism be swept from the world.

I have endeavored, in the address which has been prepared in compliance with your invitation, to present to your notice several points growing out of your association as a body, and in connection with your beautiful motto. Let us emulate the example of the good and the great of past ages in the overthrow of vice and the encouragement of virtue. Let us distinguish ourselves and our Order, for Honor, Industry and Temperance, and while the pleasure of doing good shall animate us in our pursuit, our reward shall come upon us in the praises of the benefited community, and the blessings we shall receive from Him who sitteth in the circle of the heavens, and measures out to every man the merit of his deeds whether they be good or evil.



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